Journalism for Jerusalem Bible and Fever

In fact then a process of 1 year it is said and 1 month of an illusion called Abrahamic. This then is called the Jerusalem Bible's simple point. Now it argues there is another simple process of the further 1 year being understood as then in fact how perfection arises overall in 2 years and 1 month.

The Genoa pricing though indicates 1 year and 6 months to be the case. Prices shift from in July – October a high and October to December a pure high.

Matching the Jerusalem Bible to Genoan pricing arguments – the argument becomes 1 year and 6 months as true to the Bible being adjusted to pricing which then means –

Perhaps there in Heretical empiricism a truth in this process and it happens to be a truth which is simple, - meeting which is creating a sense of perfection.

That meeting is finally scheduled by the Bible at August middle and end. This now schedules and also means in fact predicted.

So the fever is free by 1 year and 6 months truly.

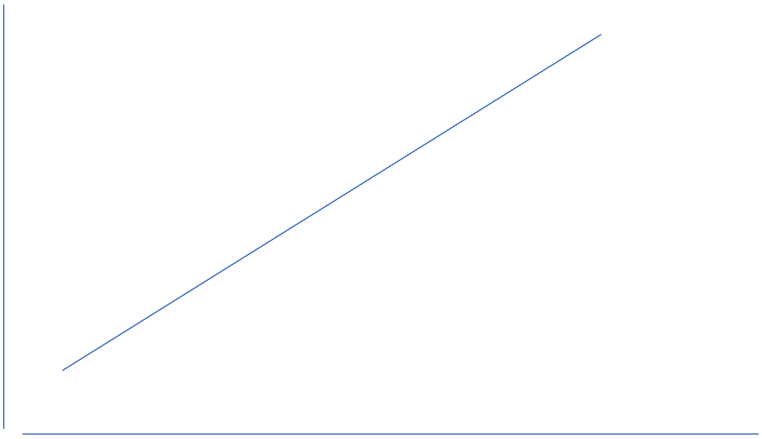
Though in actual fact by 1 month as heroic. Now in a standard journalist piece, it is argued that there is a film footage of a person being radical and political and asserting it as right away. This process then is included in the Bible and makes it about militant conviction on freedom finally. It just means that the process is about radical freedom in fact and liberation from a paltry fever. This then is finally a process called a set of arcs for a year which then arcs in six months and arcs in a year and arcs in a month, and this intertwined literary speculation argues that in fact there are intertwined arcs for the year winning in one month. It is something the Red Book calls Spring Thunder. I argue it is spontaneity in a leader judged by a graph of a curve which is then applied to this process and sees it at 100 per cent in one month actually today or in a week which is how in fact sleep is inserted in the process by actually and concretely capital as Lenin argued. Capital is being sleepy today and that is because it is intervening in the process as when woken up, something like a dizzy thing it does called in fact sleepiness induced by capital. This is Lenin's point.

I argue therefore to graph the whole recovery to a process of creativity lacking which is what in the graphing makes capital almost induce the sleep and produce a lack of creativity which is therefore a problem of not capital but sleepiness towards capital and so is finally called a problem of in a graph the movement of lips and talking and speaking and proficiency

which is called the last moment of Spirit by Pascal which means in one sense ideology has a material existence of material practices which then cause belief in ideology and means finally full class consciousness and so full Spirit.

The process therefore in a graphing means fully, that the process of moving lips in the wrong direction a lot is causing a uncertainty on what is causing the problem of sleep – it is just as Judaism argues language and proficiency.

Finally the Jerusalem Bible measures all this to one month of in fact abstract labour becoming a moment of its abstraction itself to pure abstract labour which means abstract talking actually. This means the process of abstraction in labour and talking is creating as Jacotot argues a crazy sleep ending of what is called crankiness inducing sleep.



Rural communities in Spanish Pyrnees.

II. Paulo Freire and Individualismo y Arte

One circle argues for humanism, and another circle argues for a fever to be freed and this happens to be the clash and victory of a person and his life with all.

The precise periodisation seems to follow the Jerusalem Bible which is humanism, of 1 year and 1 month and perhaps 1 more month, and that then is 1 year and 2 months which is argued to be the circle related to then how the process is about after 1 year of fever, an Abrahamic illusion for 1 month and drowsiness for another 1 month which frees and clears to perfection in the third month.

I argue circles are then articulated in Liberation Theology – to one year of a process called in fact fever correctness and then 2 months of a process called fever measures of a small drowsiness and then full freedom and Greek heights in the 3rd month in fact.

Now I argue that in fact the story of Spirit in Hegel is then argued out completely – it is again 1 year of feverish person and followed by 2 months to be precise – first of in one circle – young Spirit and then in another circle of full Spirit by 2 months and that full Spirit is young and Greek in Sirohi.

Why so is because the Spirit has in it as a circle of humanism, a whole World Spirit and young man who is then mourning in a tragic way for the humanism of all. The circle then reveals in the World Spirit something like 20 tragic days of illusion and seeming and this becomes 20 more tragic days of sleepiness and ruin after finally World Spirit is acclaimed in 40 days.

Why is because in fact the journey of Spirit in 1 year and 2 months finally is because in fact it is Biblical as Hegel.

It means also in another Quranic story how astronomy has in circles – first the astronomy of the first circle – creative Meccan stories then another circle of complete natural creative flow and then finally in a third circle a story of ruin and tragic acting and despair which becomes finally, the final story, usually after 1 Meccan Year in the Life of Mohamet and Sirohi, the last circle reveals 2 perfect months of prediction and finally, astronomy reveals its creative Spirit as finally astronomy over a year and a month or two of prediction and astronomy wins.

We call this “Al-Fitraq” which means in a circle – fitrat, the fitrat or behaviour of disposition over tea and cigarettes and praxis talking, which finally reveals the process as prediction and Prophetic acts and is free as Fitrat – the praxis speaking commences again at a higher level and proves – by the third month – of three months of prediction, nailed.

In one circle then of finally Habermas – the process takes 1 year and then is free, but there in fact it is not free but called easy to handle for it means as a metaphor, a polished Hegelian. He means in fact after one year and his whole format winning, it is the journey of Hegelian Spirit to perfection, which is in another step – a circle, which indicates it is three months in Habermas and 2 months in Sirohi and 7 years in Mladen Dolar, to make it to finally – perfection, the Act of an anti-philosopher Sirohi to his comrades in his acting today – I have won. Spirit is World Spirit for another month and then free.

III. Technical Progress in Hegel’s Spirit

One technical point on Hegel is his smirk or in an image his tragic smirk and even his tragic acting and smoking. This image then is a profound image of what can be called Spirit at his highest which means also in another image – his curious calculus of the writing process which is his divine style applied to the writing process and publishing edited for all. Hegel argues this then is the process of micro-practices which make his work something like “Ballet and the Sublime Arts of Diremption”. He means then to be meticulous and fighting only Sirohi who survives and wins. Like a ruin Sirohi argues, where he is fighting a bad man, killing him and throwing him in the water, in Mumbai in fact and re-punching him and fighting him again in a overthrow and all.

Like that Spirit walks as among us, as his highest Spirit.

Publish this –

Copy-edited –

1. Minimalism and Jazz, how to be Unique and Singular about Hegel Today

Perhaps there are three steps in the dialectic as well known and then a number of intricate movements which is simply the three steps then becoming complex and organised movements which reflect a theatrical piece by Merlouve Andesseri on the movement of illness and ruin and how it becomes Grace, that movement of all on an empty ballet stage in Europe finally coming to India soon.

2. And so Spirit Explains to itself – What Substance is as Subject how Spirit is Bone and how the Man is Be-spectacled and Smoking Cigarettes like Art of the Sublime

And therefore as Hegel would argue, the shift in parallax from this ballet to the process of the sublime as Sirohi acting in his room as Marat and free in fact to commence his Spiritual lectures as he calls them.

It is only the process then of one month and 1 year and a last movement called death drive, the music is cut off now and we are free. Only the minimalist rendition then of Spirit – how in fact the man is bespectacled and argues in an Arabic tenor “What must be then the movement as calculated to excellence, three pages and four and so the joke goes actually 1 year and 1 month in exactitude, strike it off in accounts and one More.”

IV. On Ghosh – Axiom

The production process then articulated to labour and the labour process is in an elliptical comparison to a leader and he is the process of their refined politics and this is a sharp parallax of Spirit.

I also mean how the Cournot becomes then a Cournot at all is in fact to organise the Cournot in the process of complex organisation of its space in labour processes which means in fact the lower Cournot is infinity in Spirit and the middle-Cournot is a mid-week success everyone would be celebrating without a Hegelian so admired and the higher Cournot is a Greek motif of history in a month.

As it were Prophecy then is the art of a Cournot type called Sirohi. He is just precise and means in fact he is a Prophet.

II. The Deed of Words Revisited

Just then the deed of words and the art of speaking and arguing it out. I mean material force overthrows force and it is all the art of praxis which wins the debate.

In spontaneity then the process is in fact inexact in Mao, Lenin and perhaps even Trotsky, but exact in the circumspect Sirohi. It is in fact Shanghai Commune now he means but is crossed with practice and movement and protest building and that then is an actual praxis which wins when the Actor joins it in Mao, and it is true, it is true. But when he is ready to perform. Which means what Mao misses along with all others is the turn of events upsetting the Commune which is then the working class axiom in India, to follow Sirohi, who knows how lock outs then begin and the art of shifting the movement back to the working class then is Spirit. Substance then as Subject. Nothing other than how the Subject arises as a maneovre when things seem lost and ruined but Prophecised as a victory. And that then is the art of working class dynamics – not a direct win, but a win, and then failure and finally a Win. Nothing other than the dynamics of Sirohi winning beforehand after a year of World Spirit.

And so the negation of negation missing in all except Sirohi. The genius of praxis.

So when Spring Thunder – Shanghai Commune is asserted and dogmatically pursued it has a process in fact missed by all except Sirohi. The real dirtying of the hand, the real process of the actual dynamics beginning is then according to all Spring Thunder underway, but this is to miss the whole process of its underway process, which means now, in fact it is all under lock-outs and shams and strike breaking and has also become a dispersal of the true working class. Marx is too quick to argue it has won as Paris Commune, in fact Sirohi is the true art of working class rebellion, it means now the factionalisation of the class begins, a ruined period which wins when it is predicted as a strike in 1 month and

that then is Red Book to Sirohi, he means – we are not ready to strike and general strike and we are not ready to win so quickly because that is a low Cournot wage, which means low wage win. Which also means that the process is inverted in Sirohi, attempt the pre-ready rupture, attempt it fully and overboard in it and completely commited at first, it then waits for the line and that is the ruptural dynamic predicted by a wait for a month and that becomes the absolute recoil of a parallax temporality of the process of not as Trotsky argues permanent revolution and ruptural developments and then ascendent, but in fact just fits and starts but ordained as won.

The pre-mature attempts from Rosa Luxembourg through Lenin and Trotsky and Mao as well as permanent revolution which then in fact is also Sirohi, but with a difference that in fact the pre-mature attempt is then linked to the process itself which becomes the repetition of the process as in fact its victory for the first time in working class history not as event alone but as repeated events and this then is the Soviet as permanent revolution finally. Now argue out the process as in fact also then the final maneovre of the process as the repetition of the process at the point of attack from capital and this maneovre is then the repetition of the whole general strike as then council won and Prophecied.

How this works is the line which makes it first a pre-mature attempt and then a failure and then in fact a general uprising at a date fore-ordained as the capital strike and line called which then fuses the whole process at the end of the month, by a tip off from Sirohi, withdraw. Which means in fact to articulate the process to his dynamics which follow correctly the process of a failure which is won, by actually Inspiration.

Now how the motif of failure becomes then the Substance as Subject of the in-itself becoming for-itself by Inspiration is equally the structure failing producing the Subject at the point of crisis. And this then is Subject.

It also means to predict the Red Book first as event – Mao to all, and then as process and then as Event. Event, process and then in fact Truth-Event of Shanghai Commune. In fact it means not any Commune, but the true mass Shanghai Commune is then God bless by Sirohi to all.

The inversion of the standard process – strike and won by all, versus, strike fail and win, by Sirohi. Or strike, follow the process and then win as the working class calls Sirohi.

Therefore the Red Book means – currently from Party Meeting process directly then to Shanghai meeting and directly then to Shanghai Commune – this is the logical process, it is actually temporally inverted in a process of waiting, collecting re-dispersal over days and then dispersed again and then conducted as strike and this is wasted and raining as well and then finally Spring Thunder the process unfolds – this is how the

logical process meets the historical process and is therefore a history of Red Book – it means how Sirohi in a sheer genius way, re-reads the praxis process as the Shanghai today meeting being still linked to the drowsy fever process which then wins as Commune forming according to Mao, but not yet according to Sirohi, it is all linked up in history, and then with a simple dismissal it wins by a long waiting process and so God Bless we have won.
All of this means as axiom –

I. Red Book is to be followed. But more meticulously, like a history book.
II. Red Book and Chinese language metaphors in it.
III. Red Book then as Hoh-Chih Minh process.
IV. Just flow in it and it will reveal currently – the Party Meeting then the process of strike and then the historical variations and then the Commune wins. So right now it is Spring Thunder but the process wins later and that is Days Go Well. I thank you.

Mathematically then – the first process is One Year of fever, then the next process is following a illusion for One Month and then One more Month of added distress and so finally the process is followed as Free praxis in Hoh Chih Minh style, that we can Prophecy easily the victory and also finally the process of the victory as a developing crisis that can be a long one month crisis of sorts which then is finally won. In praxis developments the process is Party to Factory and win, and that process is called Red Book following. Sirohi just delineates it all – the process is currently Party to Factory and then Factory to Party and then in fact Organised praxis. It just means to follow the praxis now is to follow the sayings – right now looking like a complete failure, God bless.

II. Axiom

I argue that the process of Red Book and praxis articulated then to Hegel and World Spirit is a French innovation by Alain Badiou being followed by Sirohi. He means that the process is well organised and won by the actual process which wins.

I argue in this rational kernel of the Hegelian dialectic it means – the praxis process is under the slogan – complete and general strike and forwards. This process then in fact reads our health as in fact under the complete cycle of working class world-wide strike then as the leader is in fact feverish and will win by the process of in fact drowsiness and ruin and even complete ruin predicting the outcome as won, by the process of prediction and that then is already in the Hegelian absolute and that process is called God Bless, Days Go Well.

I argue this way of mixing Hegel, and working class praxis is then Sirohian as it is Badiouian. It just means that the process of strikes and its slogans is well followed by a Hegelian like Sirohi.

In another gesture this then is the process of contradiction – in difference, position and co-relation and this process is called unity of the people and their wild-cat position and off to strike which in Sirohi becomes a concrete ensemble process like Sartre and becomes in fact then the contradiction which is co-responded to Sirohi as a Hegelian as in fact currently under the slogan – disarrary and crisis but happy. Which becomes then in One month won. This process is how Hegel is a matching process with working class dynamics in Sirohi. He means that the process is won and is in finesse. He means let us follow the strike and working class with Hegel daily. And let us also say, this is Spirit and he means in fact the process is so Spiritual.

He means in fact to argue beyond World Spirit and Spirit and all that, that there is also in fact daily dynamics and such cello based movements Mao is waiting for in fact is ready in one month, and that is because he is in fact drowsy. He is praxis ready in One month and that is because he is an avid reader of the Red Book which says actually –

I. Party to Factory
II. Factory to Party
III. Mass Line
IV. Working Class Mass Line
V. Victory.

III. Friere for the Month

In one circle it argues this month begins in the first week with drowsiness and such dips and the next week becomes the beginning of one day in fact today as light happiness and drowsiness and the next day onwards and alternate days both as perfect in fact. There is no further drowsiness – it is cured, but needs one more month of this month to be pristine and pure Spiritual happiness of language proficiency and daily happiness and such pristine Greek nature of following. So it argues the story of this month in a circle is in fact, how drowsiness and dips start the month and it progressively after about 9-10 days on July 12th onwards, tomorrow onwards, no issue at all. There is no issue.

V. Luckacs

The particular non-coincidence with itself of the proletariat then is with the universal and this then is the opening of an event in Lenin. How this is Hegelian, is to argue for the detail of the particulars or singulars as then non-coincidence with itself which means in Sirohi, mathematical

incidence and this then is non-coincidence with Hegel himself and this makes it a truth-event and this then is the process of a syllogism being divined.

Now then the process in Sirohi is about the same proletariat becoming then in a praxio-logical sense in even mathematical Red Book Kierkegaardian senses something like a maximal mass line and this process becomes the particular becoming directly the Universal and is also singularly the process with a particular as non-coincidence and this whole process then is the Jacobin win.

This practico-materialist historical process then is in the parallax to it a dialectical materialism which is about reflexivity and thought in a figurative sense arguing itself out in the process of finally let us be materialist intellectual labour and this becomes the process becoming in fact from the sky as it were in fact the process which in flat reality gives it contours and even organises it and so the shadow of dialectical materialism then is the refined process which then organises the base.

How then do we judge a philosophy as explosive then finally? It is when the short-circuit is in the opposite sense the most refined and most organic and Marxist at the same time and this process is explosive for the process of finally in Sirohi – Communist parties alone and perhaps myself and such politicians – Badiou-Sirohi.

What then is a Hegelian process finally – the proverbial Spirit is bone which means an infinite judgement which is how organic it gets the Spirit and it also means finally Marxism and Hegel merged. And I argue finally how to free the process of dialectical materialism and historical materialism in philosophy is to articulate daily this process of inversion in Zizek, how the philosophical process is more relevant than in fact daily politics and news and all that. Almost as if we are just pure speculative philosophers who win the debate.

III. Will of the People, Dialectical Voluntarism and such Notes

Now if this process of intellectual lefts is then seen as the absolute recoil which then produces the foundations of dialectical materialism and this then recoils to produces a disaparities in theoretical conjunctures and all these processes of finally philosophers as a speculative proposition on Deterior finally made materialist – I can argue then that in fact Badiou's move is to articulate this process to the fully Maoist thesis – this is our people.

It just means now we win. The people win. It needed that copula or in fact that pineal gland which links the thought process to the material process and that is then the Epicurean Deterior and us listening to the Epicurean Prophet Sirohi which then is a absolute recoil for the

Communist parties and this becomes the shadow of in fact dialectical materialism as mathematical finally.

The will of the people then is the concrete ongoing struggles of the people and the process is no longer then of the intellect, but of the people and so we are finally – we are who we are. What Foucault called archaeology and even Agamben meant by his Kitara player arguments – just now sit back and relax as we agitate.

How Deterior is finally the Prophetic thing, is because we follow our monastic lives on it and in fact the process is just philosophical meditation and is finally materialist and this means to be about phenomenology as Heidegger argues about the onticality of philosophy and so its pure synthesis in the creative resonance of music and cinema and even parallaxes to photography which it all means. All of this means the music is an sound-figure to our actual process and this was onticality's greatest achievement – to be finally relevant and heroic, as a logic of movements we sense and know exist in capitalism, that process of being present as then in fact the same human exchange. Imagine then not a company which is needed, but its use-value process, the human mediations of it, the humanist meaning of the process, just people as we say, but we mean, just phenomenon in fact.

The Kantian Thing-in-Itself then is an infinite resignation of the process itself as then mediated by the phenomenon which in Heidegger old like Michael Seraway reading Marx in fact he felt is about the phenomenon being then the mediation missing in most categories like company, or even like rural peasantry or such things we follow. It is as if the antoss of the subject then becomes the subject when in fact it is Dasein. His worldliness in a culture and that process of worldly senses of the table is a meaning of a phenomenon or phenomenology in finally human meanings and humanist aspirations. It just means that culture then is fully the process of a Schendralis culture and we are its followers from a distance, all of it is a human sharing.

In that sense the Thing-in-itself appears as phenomenon and is also the inversion of its process like listening to music and relaxing at night together. And so in fact ballet as Hegel would argue, lived.

IV. Marx of course and Marx with Sirohi, the new Marxist

And so the Kantian problem of being so singular and so inquiring into the transcendental which then mediates with the categories and so forms finally which makes it to the Sirohian subject, that material process of following him daily outside and back home and so in fact why not the humanist process extremetised to its practical humanist argument of following then the news on the television or his radio mostly which we all have and so in fact how to shift to a spandrel on the subject of Heidegger as its utmost diremption into Hegel as if the two were face to face and

minced into a cooking meal which is so humanist in fact that the Thing-in-itself stares you as well as phenomenon and all there is is in fact the phenomenon and its appearance which recently becomes mathematical as being and appearance which just means in further mathematics and such werks the mathematical presentation of the process itself being then mediated by its opposite – Hebrew calculus and such divine words spoken on fine art or such cooking.

I mean the process is just the inverse in Sirohi, to be always well read and to be always Jewish and Christian and Islamic even – the process is something we call onto-theological but with theology loaded in it to call it even Lavalas shared with the poorest. Afterall, what makes us so human Fidel argues a lot these days, our sharing with the poor and that is practical humanism, the point at which the process shifts into a radical Fidelism and so in fact lived with the poorest and even then in fact the Cantorian shift in pauses and glances of Soviet types – how to redeem Cuba after so many years of ignorance – that our point was such brotherhood among ourselves and the poor. Like as if social relations of production and its wider relations became in fact the subject matter of mathematical being and appearance – the appearance or phenomenon in Heidegger and Marx's sense of Seraway now in being, about being as Sirohi pronounces his lover's love for him, all of them is being and event but as humanist longing to meet.

All of this then is the metaphysical sex of their love all of this is observed by all and this then is love. That meaning, that spandrel of the process of the whole long history of mankind, love. As if in fact the movement in the sky is just a reflexive process without its materialist meaning – love, in fact for a woman which Hegel argues is what surpasses Hegel profoundly if thought as the thought and the material process and the mediation of Epicurean meanings is then shifted to is encounter as not anything but in fact Love and so many lovers. This process is called the swerve in Sirohi and is like a swerve on anything at all – which fixes its consequent as astronomy.

I argue this means astronomy is the level of abstraction for the more humanist people listening to him and the poor – search for stars and we are with you as Sirohi used to say to the poor. I argue this then is the many parallaxes in Fredric Jameson's long arguments on say handiness and holding a can and posing for a photograph or even photography and cinema and montage and narrative – somehow it is starry and this is the missing element of the process of finally following capital and finance as part of the poor's struggle – so a diagonal finally produced – cutting Heidegger and Marx with his third counterpart Badiou to the full realisation of the humanist subject as a complex diagonalized and extremetised love for all, but especially and in fact human and real human sharing therefore.

What becomes the spandrel of a wonder – what makes us truly not Android but human as Deckard.

Copy-edited

In fact then the process as inverted – why speculate on the ground and see materialism and human sharing, when we can be so astronomical and follow science, why not then and in fact be into letters and lovers – all of this becomes the amount of works spanning history meaning in fact voyages on each act of Love. And this becomes the new humanism of Marxism now with the new Marxist Sirohi – as if the Freudian love becomes the process of inverting the Marxisms to in fact personal friendships and meetings and utopia – we all just meant this Heidegger announces in his new opening to his works – a politician and militant who proposes to meet me. And that then is the breathtaking new meaning of the 21st century militant Sirohi – the process being then all the radical revolutions failing for its lack of caring. Caring as Heidegger argues, just this handiness, just this humanism, and personal warmth, just this simple Marxism – what is called the Phenomenon in mathematics.

And so in fact the Kantianism of the process remains, how the process is restricted in previous revolutions to in fact the poor, this process becomes in fact in Sirohi, extended to all, to all means to all black people and to such radicalism it is basically the most radical extension of the generic subset in American stylish portrayals of in fact Soviet mysiticism on Sirohi for being so authentic to Marxism and Paris Commune styles of talking and working, and all this becomes the gestures Heidegger calls in fact " the authentic engagement" which means to be then in recent shifts on the money on his fever for all and won. And that process is actually underway as Trotsky and Lenin and such praxis bursts all ready in speech which is also Malcolm X and is Prophetic.

All of this becomes the Elijah Sirohi, he is then in fact also seen alone and circumspect in mornings and means in fact to impress on everyone the process of the inversion of thing-in-itself, and phenomenon in humanity and humanism to in fact phenomenon in appearance of mathematics and Century Arcs and so the most radical process of revolts and revolutions which then is also truly liberal and in fact most liberal and is then in fact the process of making the imagination of a problem of a deadlock between the imagination and temporal process as in fact the process of temporality and dynamics of an imagination called finally atemporal in Hegel which just means in fact modelled on both that Heidegger missed the dynamic radical which is then in fact busy mixing and matching the process to produce a atemporal temporality – mathematicality in appearance. Which means the simple thing before you appearing in mathematical appearance but remaining old and humanist.

All of this becomes the problem in Zizek of criticising Heidegger for his transcendental temporality being the simple problem of human onticality and also humanism in refrain which should be in fact outrightly radical as death drive, that spirit of revolutionary killing even to win for the poor and all. But in fact Sirohi means to read the two against each other in incompatible ways which force into a surreal set – the meaning of radical revolutionaries is to be humanist to each other and this is the Party. That party then is abolished for in fact the actual substance as Subject – Tiempou y Existencia.

V. Ending

All of this amounts to in fact – the whole process of Substance as Subject and Substantial Spirit and even Spiritual Excess of the Infinite Judgement being in fact spliced together as an image of a Subject as Heidegger calls photographs and images in the dynamic production of temporal de-strucktion which means simple a destruction of that image as its revolutionary and outright image which though is about intellectual life in Jewish senses shifted then in a radical fashion to onticality and all that which concludes with poetry in a new way, Celan and that is how he misses Heidegger's poetry for his own mathematical letter and poem – Infinite and Incontinent, like Hegel.

VI. Copy-Edit in Hegel

All of this means simply –

I. Rational Kernel of the Hegelian Dialectic in Badiou which is then the subject and his generic process of Hegel as simply the cut and the antagonism of the contradiction and its Greek atomism as simplicity and all of this being the simple Subject of Hegel as now, the process of a limit defied as Mass Democratic protests.

II. Radicalising this process, Sirohi produces the further Rational Lesson of Hegel – that we meditate on the axiom of the people and protest then with a slogan for them and add to it in fact a contradiction of the actual struggle and its ensemble concreteness and add to all of this a Professional Revolutionary as Hegelian in the concrete anti-philosophical sense of a living bourgeois subject.

All of this means just that the process of Heidegger is read with Hegel and is finally the rational element of dialectics as a Subject and such finally remodelling of the dialectic in the Hegel style and militant style which is answer to the praxio-logical appearance of the proletariat daily. Or Red Book and finally Hegel as High Hegel. Heidegger is finally then the onticality of Dasein which is always available on the phone and is actually a lover and is about poetry. So finally Red Book,

Hegel as High and Heidegger as the real humanist person called Tiempou y Existencia and in fact also finally Being and Existence. The latter being an elaboration of the First and as in fact its social ontology which is needed for in Hegel to shift it to the connection between Man, Red Book, Hegel and Society as in fact collectives which become Mathematical Appearance and Phenomenon.

II. Therefore the process is a short Theorie du Sujet composed from all his works from A Long Work of Political Analysis to in fact Further Mathematics and even spandrels like The Detail and such works as in fact Anthropology of the Peasants and such organic Marxism and even works of any kind all organised in their process to produce in fact the anti-imperialist worker-peasant alliance which then is also in fact praxio-logical on further Numbers and Numbers and is in fact about the breakthrough of working on the material of also Dialectical Inquiry into Totalisation and such works all in fact as a post-structuralist modelling of finally then in Hegelese – the Encyclopaedia Selections as in fact Praxis Modelled. And so in fact to curate this process –

The music of contradictions finally has with it a peasant anthropology which then is in a contradiction which is a moving contradiction against the state and capital of the Spanish Nunes which then is in fact curated in Hegel to mean in fact a difference of wage which becomes a general difference which is finally a pure difference which means in a curation – the Peasant Anthropology of Sans-papiers which means without wage and this becomes fully the argument of – Anthropology.

It curates to meaning as a difference in wage also then maximal as finally the pure Anthropological world of the poor which finally amounts to the co-relation of their forces as the maximal – Another World is Possible and this is the meaning of a World – whether it is with the poor or not.

In another curated session it means finally the position of the peasants – and this means finally all joined the process of Anthropology and Peasant becoming a Mass Democratic Line.

All of this then joins the Praxio-logical work as in fact ensembles of the peasant jacqueries in Spain meaning in fact mass slowdown and general upsurge and mass protest and then back to general protest.

All of this becomes in one broad abstraction therefore – the process of what is called so far praxio-logical, contemporary studies and even world analysis which means finally to account for the curated work – Anthropology. This then shifted to Hegel means – the process as Universal which amounts to the argument – poorest of the poor. And also means finally agitating the frame.

It means finally to study the process as shifted to the poor as then in a cross-diagonalization of the poor and such conversations Sirohi would argue on in fact then even Poulantzas and structure of the poor classes being then organised and re-structured to overdetermination and this social protest which makes it the essential contemporary struggle of the people in actual news.